PREPARATION FOR MISSIONARY SERVICE
First Series on Types of Work
No. 2

The PREPARATION *of* MISSIONARIES APPOINTED *to* EDUCATIONAL SERVICE

BOARD OF MISSIONARY PREPARATION
25 Madison Avenue, New York

THE BOARD OF MISSIONARY PREPARATION

The Board of Missionary Preparation for North America was created in 1911 by the Foreign Missions Conference of North America to make a thorough study of the many problems involved in adequate preparation for foreign missionary service in all fields. It numbers forty members, including administrative and candidate secretaries of Foreign Boards, professors in theological seminaries and in special schools and departments for missionary training, and others whose study of the missionary enterprise or of educational methods especially qualifies them to advise.

The Board has issued reports of its annual meetings and of conferences on special problems of preparation. It also issues several series of pamphlets, carefully revised at intervals, on the many phases of missionary preparation. These pamphlets are widely used by Boards for the information of their foreign missionary candidates. It is believed that they meet adequately for the first time the needs of such candidates for suggestions which may help them to make the wisest use of their opportunities during their college and professional study. Other series render the same sort of helpful guidance to the young missionary on the field during the first term of service and in anticipation of the first furlough.

The Board holds from time to time conferences at which those who are responsible as administrators or as educators for the promotion of proper policies in missionary preparation are brought together with missionaries of experience and with specialists to unite in their formulation.

The Board also employs a Director who gives his entire time to correlating and extending its activities. Candidate secretaries of Foreign Mission Boards, teachers in schools which train missionary candidates, and others interested in special problems of missionary training are invited to correspond with him at the office of the Board of Missionary Preparation, 25 Madison Avenue, New York City.

THE PREPARATION OF MISSIONARIES APPOINTED TO EDUCATIONAL SERVICE

PREPARED ORIGINALLY BY A COMMITTEE APPOINTED BY THE BOARD OF MISSIONARY PREPARATION IN 1913; NOW REVISED AND REPUBLISHED, DECEMBER, 1920

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25 Madison Avenue, New York

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PREFACE

The following report was first prepared in 1913 by a committee of which Dr. T. H. P. Sailer, Educational Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., and Associate in Education at Teachers College, Columbia University, was the chairman. This committee took its work with great seriousness. It formulated a brief statement expressing its own judgments and sent that with a set of specific questions to over six hundred persons, including North American missionaries engaged in various types of educational work, Board secretaries and others selected because of their experience. On the basis of the replies received a report was drafted and presented to the Board of Missionary Preparation at its third annual meeting in January, 1914. This report, together with another set of rather searching questions, was again submitted for criticism to over eight hundred missionaries. Their replies represented all the great mission areas and practically every type of educational experience. The report as now issued represents two subsequent revisions, based partly upon the suggestions received from the mission field during the years since 1915, and in part upon a very valuable conference on the training of educational missionaries held in New York City in December, 1916. No pains have been spared to make the report a reliable guide for the missionary candidate who looks forward to educational service. While it seems to set a very high standard of preparation, no well-informed administrator will question that the necessity for the enforcement of such standards is growing each year.

The Board of Missionary Preparation feels itself amply justified in the assertion that the pamphlet as now issued expresses the sober judgment of the ablest educational missionaries regarding the preparation of the would-be educational missionary for first-rate service. It will always, however, welcome suggestions which may be incorporated into future editions of the pamphlet.

FRANK K. SANDERS,
Director of the Board of Missionary Preparation.

NOVEMBER, 1920.

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THE PREPARATION OF MISSIONARIES APPOINTED TO EDUCATIONAL SERVICE

I. Introductory

The aim of this pamphlet is to explain to the young men and women of the United States and Canada who are eligible to become foreign missionaries the work of the educational missionary and the preparation needed for it. It seeks to indicate the unprecedented need for this work all over the non-Christian world today, the great opportunities it offers, the personal qualifications it demands, and the sort of training most apt to be useful.

A word of explanation with regard to the special training of the educational missionary may be necessary. Although the majority of foreign missionary Boards still feel that their principal need is for evangelistic missionaries who must be of an all-around type, yet it is generally admitted that the adequate meeting of the existing conditions on the foreign field demands educational work of a very high grade of efficiency. Those fitted for this must be missionaries with thorough educational training. Such training cannot be obtained in the brief period that usually elapses between missionary appointments and sailing for the field. It should begin some time in advance and may properly affect the electives of the later years of the college course, as suggested below. Naturally, the more specialized and narrowly technical this training is, the less assurance there will be that a given Board can place the candidate promptly in a position on the field where his training will find fullest scope. Yet broadly trained educational missionaries are always needed and usually find in time a work which draws out all their energies.

This pamphlet does not attempt to discuss the requirements

of the more specialized forms of educational training, nor the preparation for teaching different subjects, but treats rather the broad educational basis which missionaries should establish who expect to be connected with institutions of various grades, from the kindergarten to the university. As explained below, this training will be more general than that demanded at home, first, because the staffs of missionary institutions are usually not so highly specialized, and, second, because many missionaries are appointed to a mission rather than to a specific position in a school. The general advice of the pamphlet may need to be supplemented by those who have special knowledge of the candidate or of the conditions to be encountered on the field. It is therefore recommended that when a volunteer becomes convinced that educational work will be the most useful form of service for him, he should enter at once into correspondence with the candidate secretary of his Board, in order that he may receive such specific counsel as the case may warrant.

For the sake of convenience the masculine pronoun will be generally used in referring to the candidate or young missionary. The advice offered, however, applies equally well to young women who are looking forward to educational missionary work.

The educational standards given expression in this pamphlet are high, but properly so. They represent an ideal to which many very successful educational missionaries have not attained in the past and which many may not meet in the future. Nothing has been recommended, however, which is not supported by the sanest and most representative professional judgment of educators on the mission field and at home. Educational standards have altered so rapidly all over the world in the last few years that only those who have received their training within a decade or so are entitled to final judgments. On the other hand, as has been said, the statements of the pamphlet are necessarily general rather

than specific. All of its recommendations will be practicable for some candidates, while others will use them as a guide in making adjustments of their own.

In estimating the value of advice from educational missionaries, it must always be kept in mind, on the one hand, that it has the unique advantage of being based on experience with conditions very unlike those generally met in this country. Many factors enter into missionary work on the field which cannot be fully appreciated without long contact, and some of these factors are very important. The word of an experienced and successful missionary should, therefore, always be received with great respect, and a general consensus of opinion on the part of the missionary body must be regarded as a safe rule to follow. On the other hand, it is not surprising that many individual missionaries should underestimate the importance of thorough educational preparation. Some of these missionaries have never had the opportunity to experience the advantages to be derived from such training. Some have not been able to keep in touch with educational progress since they sailed. The work of some has been removed from the stimulus that comes through competition and contact with progressive influences. The heavy demands of routine have left little time for constructive thinking or for working out new ideas. In consequence, many missionaries are apt to lay stress on personal qualities, which are surely indispensable, but to ignore the greatly increased effectiveness which these same qualities would develop under the best training. Those who have received this training should surely be considered better judges of its value than those who have not.

The candidate for educational service on the field is likely to be a student of some maturity. This pamphlet aims to discuss the problems of preparation in a thoroughgoing way so as to challenge the attention of the ablest students to the difficulties no less than the rewards of the task. It calls for

arduous preparation and for specific details of training, but invites the right type of volunteer to a task of real significance and growing value.

II. What is an Educational Missionary?

1. *The Educational Missionary is First of All a Missionary.*

He is not merely a teacher or professor employed by a foreign missionary organization for work in a school or college on the field; before all this he is one who has devoted his life to the promotion of the missionary enterprise because he believes that this is the greatest work in the world and that God has called him to it. There are those who go out to teach in missionary institutions for short terms of service, but these are not properly educational missionaries unless the missionary spirit is their controlling motive. If they go mainly to see foreign lands, or to get practice in teaching, or because nothing else happens to turn up, they are helpers of the mission but not missionaries. It is important for several reasons that the educational missionary should have the right spirit and perspective. There are some characteristic difficulties in missionary educational work, as will be explained later, which might dishearten those who put the practice of their profession in the first place; the needs of the work sometimes require a shifting of workers temporarily, so that the teacher may be asked to itinerate and preach for a time; most important of all, the highest opportunities of his position can be realized only by a man who seeks first the kingdom of God and regards education as a means to this end.

2. *The Educational Missionary is a Person Who promotes the Missionary Enterprise through the Agency of Some Form of Educational Institution.*

He chooses this agency because he believes its contribu-

tion to missions is indispensable, and because he feels that he has some special fitness for the service it demands. He holds himself ready at all times to undertake any other form of work that may be manifestly more needed for the moment.

The China National Conference of Missionaries and Chinese Christian Leaders, held in March, 1913, under the auspices of the Continuation Committee of the Edinburgh World Missionary Conference, declared on this subject:

"We firmly believe that evangelistic and educational work are both included in our Great Commission, and that the success of evangelistic work largely depends on the efficiency of educational work."

III. The Significance of Missionary Education

1. *Foreign Missions aim to develop a Christian Social Order.*

The purpose of foreign missions is to establish in every non-Christian country Christian agencies that may ultimately be left to complete for themselves the evangelization of their people and the Christianizing of the social order. Foreign Missions seek to place every country in the world on what we call a home missionary basis. The argument for home missions in America is that we must build up in every quarter of our land an organized Christianity strong enough to bring the message of the gospel within the reach of all, and to leaven all society with the Christian spirit. When a region is sufficiently supplied with Christian agencies it ceases to be a home mission field and is left to work out its own salvation. The work of foreign missions is simply the undertaking to provide for other countries what we acknowledge our own country needs, and what they are unable to provide for themselves. When any country, at present non-Christian, has developed Christian institutions sufficiently strong to complete the Christianizing of the social order, it ceases to be a foreign mission field.

There was a time when the main emphasis was laid on the evangelization of individuals. While this will always be

fundamental and essential, it has been for a long time recognized that in itself evangelization does not automatically create Christian institutions. Some of the main problems of missionary work emerge only when groups of individuals have been evangelized. These must be organized into churches, supplied with leaders, and taught to govern, support, and propagate themselves. Many missionaries consider what is involved in this to be their most important work.

But there are other Christian institutions besides the church which are also of the greatest importance: the Christian family, community, school, vocation, and state; and there seems to be no more reason for expecting these to result automatically from evangelization than for churches to do so. Without regenerated individuals such institutions would be impossible, but they nevertheless require great care for their full development. The furthering of these institutions at home is setting us some of the most difficult problems with which we have to deal. While we may admit in theory that any man may have access to God in the midst of the most perverse social conditions, we lay the greatest stress on providing for the rising generation, and especially for our own children, surroundings in the home and community that will stimulate their best growth.

2. *Ordinary Methods of Church Work will not accomplish this Task.*

It seems to be taken for granted by many earnest people that, if we can only organize in every country an autonomous national church, all these other Christian institutions will develop of themselves. It is undoubtedly true that such a church would be an indispensable aid in building up a Christian social order. We look to the Church in every country as the power house of Christianity. But the Church sometimes disappoints our expectations. In places it seems to be so absorbed in its own growth that it exerts no decisive influence on surrounding life. Especially today, when social, political

and economic problems are becoming so complex and baffling, the Church is realizing the need of devising new methods and of welcoming new agencies — Christian associations, settlements, clubs, church schools, cooperative societies, surveys, etc., to assist in establishing the kingdom of God on earth. Some persons would not hesitate to say that at present the Church is not achieving this task and that a reconstruction of our Christian forces is necessary. If this can be said of the Church in this favored land, with its large membership, great wealth and rich heritage, what must we think of the Oriental Church, struggling in most cases to maintain its bare existence, and too often only a feeble imitation of an ecclesiastical model in the West? Have we any right to expect that it is fitted to transform the tremendous mass and inertia of non-Christian society merely because it has attained self-support, self-government, and a measure of self-propagation? It seems clear that we should seek to supply it with every possible aid, educational and social, in carrying out its work.

3. *The Place of the School in the Experience of the West.*

When the Orient looks to the West for suggestion along the line of education, it discovers that one of the most striking features of recent social development is the increasing burden that is being borne by the school. The sudden growth in complexity of modern civilization has had the effect, temporarily at least, of rendering the family and community surroundings relatively less effective as educational agencies, and of shifting heavier responsibilities on the school. The work of the school in this country is in a transitional stage and has never been in such need of deep thinking and expert supervision.

The school is taking over in many places some of the functions of the family. Time was when it might be generally taken for granted that children would come to school with their physical needs looked after in their homes. Now we

have school baths, medical inspection, lunches, tooth-brush drills, and other benefits normally provided by the family, but which, as a matter of fact, families are neglecting. Schools are teaching processes in manual and domestic work which homes no longer teach. They are teaching children to be intelligent buyers and consumers, and to make their homes more attractive. They are supplying playgrounds, entertainments, and social gatherings; they are accepting the responsibility of creating tastes for reading and other forms of leisure employment. They are doing much of the work of the normal home.

Schools are reaching out into the community. They gather the parents into their buildings. They send out visiting nurses. They interpret community life and create a civic spirit. They have even become centers for art exhibitions, public discussions, and voting.

Schools are becoming vocational agencies. In many trades the old apprenticeship system has largely disappeared. Processes have changed and become more complex and specialized, so that they demand specific training. The problem is a difficult one, but the school has made a good beginning at it and is likely to do much more. Commerce and agriculture are receiving attention as well as manufacture.

The Church is improving its educational methods, but hardly keeping up with its task. In view of the great number it fails to reach with any effectiveness, the school must consider the question of moral and religious training. Not a great deal has been accomplished, but the attitude is significant.

Finally, the school is seeking to serve the state by teaching the principles of government, good citizenship, patriotism, and in some cases, international brotherhood. If this last topic had been as strongly emphasized in the schools of the world as the spirit of narrow nationalism has been, we might have been spared the greatest disaster of modern times.

4. *Its Strategic Place in the Missionary Program.*

In pioneer days abroad missionaries faced a society that regarded its own traditions and customs with superstitious reverence and had not the slightest desire to change its ways, either secular or religious. Any one who departed from established precedents was ostracized or persecuted. Under the circumstances the first missionary work consisted in preaching and the distribution of literature as opportunity offered, following up persons who showed interest, and gathering into schools uncared-for children. The most that could be done was to detach a few individuals from the mass and to build them up in the faith. As the number of these grew, the schools naturally enrolled the children of converts and gave them at least the elements of education. Later began an attempt to train Christian leaders. In this stage, therefore, the constituency of the schools was for the most part drawn from the families of believers, definitely separated from surrounding society by misunderstanding and prejudice, and largely ignorant of the rest of the world, and of the children of non-Christians of the lower social strata. This would seem to offer little opportunity for influencing society as a whole or for the application of western learning.

But when in any part of the non-Christian world western civilization begins to be diffused, the case is different. It brings with it a great mass of new ideas, processes, and products, which gradually become current. The methods of communication which it introduces, its social and political ideals, open the way for new relationships and create a demand for the new learning. Society now becomes willing to accept a certain amount of transformation. Schools of a modern type begin to grow. Their aim is to take over the material and intellectual inheritance of the West as rapidly as possible. Missionary schools are sought by all classes of society because the demand for learning is greater than the means

of supply. By raising their standards they can attract students of the finest type.

With this change of intellectual attitude, there frequently comes such an increased hospitality towards western ideals that an opportunity for the first time arises for influencing social institutions as well as isolated individuals. The missionary school would therefore miss its most distinctive contribution to the missionary enterprise, if it permitted its students to go out from it with a personal Christian faith, but with neither the insight nor the ideals necessary for effective participation in Christianizing the social order. It should study carefully the problems of family, community, vocational, state and national life, and should provide training to help in solving them in a Christian spirit. The Church can point out these social needs and arouse interest in them, but only the school can supply systematic training for dealing with them.

This influence of the school upon the other social institutions is the more necessary for two reasons. On the one hand, these institutions in the non-Christian world are ill adapted to take their place in modern progress. What virtues they have presuppose a society that is stationary. The patriarchal family, the custom-bound community, the primitive industrial methods, the formal and superstitious religion, the despotic state, still existing or only beginning to be outgrown, have little or nothing to contribute to the rising generation in fitting it for its place in the new order of things, because they have never had the ideas upon which this order is based. They are likely either to hinder or disintegrate. On the other hand, most of the institutions of the western world cannot be immediately taken over. They are the product of long growth, social, economic and political. For their sound development they will need to be built up in the non-Christian world by a similar process. The school, however, is not only more easily transferable, but it is at present exert-

ing in the West the strongest influence on the other institutions. It has become the main agency for social progress and the molding of national life, and this in a comparatively recent period. It is impossible that the non-Christian world should overlook the importance of the school as a foundation of national prosperity. The brilliant success of Japan in the East and the example of the progressive nations of the West have emphatically called attention to this.

Therefore the missionary enterprise, in its undertaking not only to reach individuals but to penetrate the social life of the non-Christian world, must make large use of the school. Moreover, this school must be of the newer socialized type. This kind of school is being developed in response to the social needs of the West. It is still more urgently demanded by the gradually transforming society of the non-Christian world. The contributions made in the past by missionary education, great as they are, offer no adequate indication of what missionary schools may accomplish in the future, if they are equipped to bear directly on social problems. There is no other agency that can aid so fundamentally in the ultimate reconstruction of the social order as the school that sets itself to this task. There is no other agency on the mission field that can contribute so powerfully to this result. We need, therefore, not only more schools to meet enlarging opportunities, not only a better grade of schools to meet the competition of rising standards, but a school shot through with the social spirit of the kingdom of God.

5. *Its Definite and Enlarging Field.*

Christian Education has already rendered a large service to the missionary enterprise. In some cases it has afforded the most effective mode of approach and the strongest evangelizing agency. It has dispelled superstition by turning on it the light of science. It has leavened non-Christian society with Christian ideals; it has prepared the way for the evan-

gelist where it has not done his work for him; it has trained the strongest native Christian leaders. It is bound to be of even greater importance.

This goes far to meet the objection which is sometimes raised to missionary education, to the effect that the Christian church on the foreign field should depend on state education, just as does the church in America. Outside of the Roman Catholic and Lutheran Churches, parochial schools have practically disappeared in the United States, and denominational colleges are less numerous than formerly. Let the Christian community on the foreign field, we are told, by all means have an up-to-date education, but let it not burden the Foreign Missionary Boards or the native church with the expense which this involves. Since the governments in non-Christian countries are building up educational systems, why not take advantage of them, merely supplementing with theological seminaries and Bible training schools?

In reply to this it may be admitted that the bulk of education for the people of the non-Christian world will ultimately be supplied by their respective governments. The attitude of the missionary towards the increase of educational facilities should always be cordial. Under certain circumstances it may be desirable or necessary to make use of these government schools to a greater or lesser extent. The day may come when many forms of missionary education will be forced out by competition that it is unable to resist, or when conditions may have so far improved that it will be willing to go. If the mission school proposes only to duplicate the work of the government, the case for its maintenance is much less strong. But for the present we hold that it has some absolutely indispensable contributions to make to the development of the native church and other Christian institutions on the foreign field, as outlined below, and that in most countries missionary policy indicates that it is an agency of the utmost importance in the present crisis. Even on the home

field it is a great advantage to have schools where Christianity is able to express itself more fully than in those controlled by the state, and on the foreign field the advantage is incomparably greater.

As a matter of fact, the India National Conference, held in December, 1912, speaking for a country where the British government has fostered education for many years and has recently undertaken notable improvements, says:

"It is the deliberate conviction of this Conference that the need for missionary schools and colleges as a Christian agency has never been greater than now."

6. *Its Indispensable Contributions to Missionary Success.*

The various and indispensable contributions of missionary education are deserving of a definite consideration:

(a) *An Evangelistic Contribution.* — The missionary school offers some especially favorable opportunities for leading non-Christians to accept Christ. These opportunities vary widely, but in many cases are very great. In some countries not only are there numbers of non-Christians in Christian schools, but nowhere else is it so practicable to remove prejudice, to present Christianity in an attractive way, and to lead to a decision by personal work. The Christian school often attracts types of students who would not ordinarily be influenced by the work of the evangelistic missionary. It has the advantage of continuous contact with selected groups at the most impressionable periods of their lives. Many of the notable religious awakenings on the foreign fields have been in schools. Outside of the school, many homes of parents have been opened to missionaries for evangelistic work, and in the higher institutions the students themselves have presented Christ effectively in surrounding districts.

(b) *A Contribution to the Intelligence and Welfare of the Church Membership.*—Protestantism has always necessarily stood for education because it demands that everyone

shall read his Bible for himself. It is general in non-Christian lands to find the native Christians, and especially the women, far above the average in literacy. This is as it should be, though there is still great room for improvement. The native church, which includes a mere fraction of the population, must exert by its intelligence an influence in the community out of all proportion to its size. In the field of higher education Christianity cannot afford to seem indifferent to the discovery and spread of truth, nor to have its followers compare unfavorably with non-Christian educated men.

In this connection there is large scope for vocational training—industrial, agricultural and domestic. The subject of industrial training with the earning of an independent livelihood in view is one of peculiar difficulty on the foreign field, but should receive careful study. Agricultural training is much more hopeful, and may help very greatly in elevating the living conditions of the Christian community. The same is true of domestic science, which manifestly demands studious adjustment to indigenous household arrangements. All these types of vocational training should undoubtedly have large contributions to make.

(c) *A Contribution to the Leadership of the Church.*—The standards of education demanded by the native church are rising. In many places the people are becoming restless under native preachers with too meager training. It is sometimes impossible to hold converts who are well educated, because there are no pastors who can command their intellectual respect. While the old style evangelist and the Bible woman still have large usefulness, Christian workers with broader training are increasingly needed. There should be Christian clergy and laity of marked ability to influence Christian thought and to interpret Christianity persuasively to their nation. The schools are not only indispensable for training such workers and leaders, but have unique oppor-

tunities for securing volunteers for specifically Christian callings through their prolonged contact during the period when life decisions are made.

Illustrations of success along these lines are very numerous. All over the world the leadership of the native Church owes its main effectiveness to missionary schools. Missions that have neglected educational work are obliged to depend on missions that have supported it for their real leaders.

(d) *A Contribution to the Creation of Other Christian Institutions.*—As has been mentioned above, the important social institutions: the family, the community, the school, the vocation, and the state cannot be expected to achieve satisfactory development as an automatic result of the evangelization of individuals any more than can the Christian church. They will require systematic culture, and it is of the utmost importance that they should receive this, in order that they may set standards for all society in this time of transition. That the social institutions should be Christian does not imply that they should be western in form. In many respects they will do well not to copy western models. Those who create them must both be filled with the Christian spirit and possessed with an understanding of social problems and methods. With the latter the school of the past has concerned itself very little, but the modern school is taking its responsibility for social welfare more seriously and is making contributions of real value even in the elementary grades. To do this work effectively missionary schools may need more or less reconstruction in curriculum and methods. They have at present few opportunities that are of greater importance.

Schools can do much to interpret and promote Christian ideals of home life, they can train for social service in the community, they are essential in preparing teachers and in laying the foundations of an educational system which the native Church may ultimately take over, they are beginning

to consider the question of vocational training, they make for good citizenship and for international understanding. No other single agency can hope to contribute so powerfully to the acclimatization of Christian social institutions in the non-Christian world as can the Christian school with the social viewpoint and an adequate equipment.

(e) *A Contribution to Non-Christian Society.*—The school may so leaven with Christian ideals those who do not openly become Christians during their course that they may go away with an entirely different understanding of Christianity and with a new attitude towards it. Many may become Christians later as a result of school influence. Many others who have acquired Christian ideals, an admiration for Christian character and a personal friendship for individuals, may have special opportunities for influencing non-Christian society through the nominal connection with it that they have preserved. In this connection it is the more important that non-Christian students should have a clear understanding, not only of the significance of Christianity for the individual, but also of its varied applications to social relationships. In China especially a very large proportion of positions of prominence in the Republic are being filled by graduates of the missionary colleges. Even when these men are not professing Christians they will exert on the government policy towards Christianity a very different influence from that of the old Confucian literati. Some missionaries consider that one of the greatest achievements of Christian education has been to infuse the non-Christian world with Christian ideas in preparation for a later transformation on a vast scale. In this connection the training of Christian teachers for government schools would be a most strategic move.

The school has special opportunities for infusing Christian influences. An essential part of the living Christian message is the act of personal service. If the Good Samaritan had con-

fined himself to the spoken word in his dealings with the wounded man, his message would have been neither living nor Christian. As a matter of fact the gospel has been advanced on the mission field from the first through acts of kindness, which demonstrate the Christian spirit of disinterested love and which not only commend but interpret the doctrine. A main contribution of the hospital as a missionary agency is that it affords such a great opportunity for this service. In like manner the institutional life of the Christian school, with its close and continuous contact, makes possible many forms of social helpfulness which are not so easily rendered under other circumstances.

The school may also leaven society by direct contact. On the foreign field the missionary school should be foremost in its efforts to be a blessing to the whole community, and to cooperate with the home and state in individual, social and civic betterment. It should seek personal contact with the homes about it, and incite its students and graduates to social as well as to evangelistic service. Among many examples, the famine relief work of the University of Nanking and the social service promoted by Lahore Christian College may be mentioned. Every missionary school and college should be a center of social service.

(f) *A Contribution to the Educational Systems of the Non-Christian World.*—The Christian school sets an example of the true place of Christianity in education, as the most valuable part of our inheritance from the past. Education professes to hand down to us the best and most useful ideas and ideals that have been acquired by the race. We cannot permit non-Christian nations to imagine that we consider Christianity so relatively unimportant that we make no place for it in our education. This is a time when the non-Christian world is substituting new ideas for old on a large scale. Its old religions have been in many cases so bound up with superstition that they are being discredited and are losing their

hold. With them the old social restraints, such as they were, are passing away. If all the agencies of Christendom could be taken on to fill the gap—the Christian home, the Christian church, Christian philanthropy and public spirit—the case would not be so desperate; but the only agency which is being generally adopted in a systematic way is the secular school, which is likely to become still more secular than it is in the West. Government education in India and Japan illustrate this fact. Not only is all Christian teaching excluded, which would naturally tend to keep from joining the staff men who desire to exert a positive Christian influence, but a large proportion of the professors are actively hostile to Christianity. At a religious census of 1910 at the Imperial University of Tokyo, 4600 students out of about 5000 returned themselves as either agnostics or atheists. Under these circumstances it is of the utmost importance that there should be attractive types of Christian education in full view and at close range, which illustrate the methods and value of moral and religious training. Christian schools endeavor to give the Bible the place it has occupied in the formation of the best Anglo-Saxon ideals, and to afford their students the most favorable opportunity for estimating the power of Christianity in individual lives and through them in the history of nations. They have also led public opinion in meeting special needs, such as those of girls, depressed classes, defectives, unfortunates, and others who are neglected. They have a rare chance powerfully to influence the national education by means of Christian teachers whom they prepare to enter government service. This large field has not yet been cultivated as it should be, but the positions already occupied in China by graduates of the leading Christian institutions are an indication of the possibilities of the situation.

(g) *A Contribution to an Educational System for the National Churches.*—Just how extensive this system will need to be is a matter for discussion, which will be decided differ-

ently in different fields. But everywhere the national churches will need schools under their own control for a long time to come. These schools must be maintained by educational missionaries until they can be taken over by these churches and maintained with real efficiency.

In order to make these indispensable contributions to the achievement of the aim of foreign missions, the Christian school will need to be thoroughly effective. It must attract the students it wishes to reach, sometimes in the face of sharp competition from other schools, must meet any government requirements that may exist, and must reflect credit on the intellectual ideals of the Christian Church. Standards will differ in different countries and under different circumstances, but in general the aims of missionary education make far more strenuous demands than those of schools in this country, and these demands will probably become even more pressing in the future.

IV. Difficulties in Missionary Educational Work

There are certain general difficulties, not all encountered in every field, which make the work of the educational missionary harder than that of the teacher at home.

1. *The Necessity of Teaching in a Foreign Language.*

To do this effectively one needs to know not only the equivalents of his own ideas in the native vernacular, but the thought life of the students themselves. Hence, even in cases where instruction may be given in English, a knowledge of the students' mother tongue is necessary for the best work. When mastered, it is much more effective than English for religious instruction and personal work. Both from the missionary and from the educational standpoint the importance of thorough acquaintance with the vernacular is great.

2. *Ignorance of the Life from Which the Students Come.*

In many cases there is an almost total absence of the home influences that constitute the greater part of American education. Ideas, abilities, and attitudes that are commonplace to the average American boy or girl may be altogether lacking. Points of contact are thus more difficult to find.

3. *Equal Ignorance of the Life to Which the Students Go.*

An ignorance of the needs of the family, community or nation which education must prepare the students to meet is a great handicap. These needs may be physical, intellectual, economic, social, or religious. Until they are known we cannot determine just what sort of education is most necessary. To estimate them properly may require long study.

4. *An Inadequate Staff Equipment.*

This is a condition which unfortunately exists in the majority of missionary schools as measured by American standards. It frequently means an over-pressure of routine work, and lack of time for the things that are most important from both the educational and the missionary standpoints.

5. *An Inadequate Supply of Textbooks.*

The number of reliable textbooks available is increasing and in a few places is fairly sufficient, but in most countries the textbook problem is a serious one. Missionaries have done much to meet the need and will have much yet to do. Especially in elementary education mere translations of books prepared for western schools will not serve the purpose.

6. *The Lack of Trained Native Teachers.*

The lack of well-trained instructors constitutes a difficulty, which is strongly emphasized both by conference reports and

by correspondents. The salaries usually available do not attract the best material, and the missionaries on the ground have frequently been unable to train to real efficiency.

7. *The too frequent Presence of Traditions that do not represent the Best Educational Ideals.*

Many missionary schools are in danger, on account of their comparative isolation from modern educational developments, of getting into ruts from which it is hard to release them. Many native teachers have inherited rote methods of instruction that are very inefficient.

8. *The Lack of Expert Supervision.*

In North America or Europe the teacher usually has superior officers with whom he may advise and who relieve him of the burden of the larger administrative and educational problems. On the foreign field he must depend mainly on his own resources. A person with little experience may be called upon to perform some major surgical operation in education without assistance.

9. *The Responsibility for maintaining distinctively Missionary Ideals as well as Those of Secular Education.*

The educational missionary must not only maintain a good school from the intellectual and moral standpoint, but must also make it exert a strong Christian influence and contribute to the growth of the native Christian Church. To realize this latter aim effectively will demand a large amount of time and energy.

10. *The increasing Stress of Government Competition.*

A few decades ago competition was unknown to most mission schools. But the situation is changing. From all over the world comes the report of steadily rising standards of

education, so that missionary schools must improve their efficiency in order to maintain their position. In some countries, such as Japan and India, this competition has been felt for some time. In others, such as China, it is in its early stages, but in a few years may become acute. The government schools are supported by taxes, while the mission schools must depend upon Board treasuries or on special gifts. Governments can make regulations in favor of their own institutions. It is generally agreed that the need for a high quality of work in missionary education has never been so great.

11. *The Harmonizing of Western and Eastern Civilization.*

The greatest difficulty of all arises from the fact that missionary education is introducing to such a great extent elements that have been developed in an alien civilization. Whenever the requirements of one generation are very different from those of that which preceded it education is a difficult matter. It is the more so when the difference consists not only in progress made in the internal development of a civilization, but in the sudden inrush of ideas from without, which cannot thoroughly be assimilated by society in a short period. In the former case education has merely to keep pace with social advance and receives valuable cooperation from other social institutions. In the latter case it must lead society, but is in constant danger of getting out of touch with it. There has probably never been such a delicate task of educational grafting as is taking place today in the non-Christian world. Many of the difficulties mentioned above are either due altogether to this fact or are increased by it.

Together with these difficulties there are some other tendencies in missionary education, not operating in the same degree in all countries, which contribute to create a demand for broader and deeper educational preparation.

(a) *The Growth of a Body of Native Teachers to un-*

dertake a large Part of the Classroom Work.—This throws on the missionary greater responsibility for supervision and constructive thinking, and demands corresponding types of training.

(b) *The Growth in Cooperation between Missions in Educational Work, resulting in larger Institutions and Systems requiring Correlation.*—This creates a demand for missionaries able to handle large educational problems. Cooperation often includes British and American missions. In this case an understanding of the strong and weak points of both British and American education is desirable so that an intelligent adjustment may be made.

(c) *The Growth in a Demand from Students for an Education that has a more direct Bearing on their Social and Economic Needs.*—Missionary education may not be able to respond fully to this demand, but it cannot altogether ignore it. It will need workers who have made a careful study of the administration of the types of education which are undertaking to meet these demands in this country and Europe.

(d) *An increasing Opportunity to influence Social Surroundings.*—Non-Christian society is in most places by no means so hostile as formerly to Christian influences, and is frequently willing to permit native Christians to have a full share in civic and national life. The missionary school must therefore provide a type of training which will help its graduates to make the most of this opportunity. Missionaries with only the traditional academic ideas cannot deal adequately with this situation. Those are needed who can bring both the curriculum and the whole life of the school to bear on training for efficient social service.

Here then is a task that ought to appeal strongly to American students who wish to help meet the urgent needs of the kingdom of God. The aims of missionary education are supremely important; the present opportunities, as the bulk of the non-Christian world eagerly invites instruction,

are unprecedented; the difficulties afford scope for a high order of constructive ability.

V. The Qualifications of the Educational Missionary

What has been said above ought to rid any volunteer of the notion that he or she is too good to become an educational missionary. It may well discourage those who have had the notion that "any one is good enough to teach." On the other hand, it must not be supposed that persons need have all the qualities that are desirable in order to be of use. The main value of the list given below will probably be to help volunteers to guide their own training so as to develop the qualifications mentioned.

Another pamphlet of this series [1] indicates the qualifications that should be demanded of all missionaries. These are briefly as follows:

No one should be sent out as a missionary who has not been certified by a competent medical examiner to be of good health and of sound constitution, and who is not well grounded in the general rules of health. In addition to academic preparation there should be a knowledge of Christianity which will enable one to present it effectively, some knowledge of the field, of the science of missions, the history of religions, the science of language, and the art of education. There should be a direct and personal faith in Jesus Christ, the sense of communion with God, the habit of prayer, a mind filled with the Scriptures. As essentials of Christian character there should be self-control, humility, and zeal; as qualities of temper, a love of God, faith and hope in Him, docility, gentleness, courtesy, sympathy, leadership. On this subject see further the report of Commission

[1] See the Second Annual Report of the Board of Missionary Preparation; Report of the Committee on the Fundamental Qualifications of the Foreign Missionary. This report is issued in convenient leaflet form by the Student Volunteer Movement.

V of the World Missionary Conference of 1910, chapter VIII.

Candidates are not responsible for determining whether they possess these qualities sufficiently to be sent to the field. The Boards undertake to decide this by the aid of statements which candidates make according to instructions, supplemented by estimates sent in by those who know them best. Naturally a candidate who is altogether satisfied with his or her own qualifications would seem to the Boards to lack the primary essential of humility. The only way for a volunteer to determine whether he will be acceptable for missionary service is to enter into correspondence with his Board.

1. *The Physical Qualifications.*

The physical qualifications of educational missionaries are in general the same as those of other missionary candidates. A pleasing voice is especially desirable in a teacher, and athletic ability is quite useful, especially skill in the organization of athletics and in coaching.

2. *The Social Qualifications.*

The social qualifications are important in three principal directions—relations with students, with colleagues, and with outsiders. In dealing with students there is need of an absence of race prejudice, of an ability to sympathize with the viewpoint of students and to take an interest in their lives, of a capacity for friendship, ability to do personal work, ability to attract and influence others, leadership, firmness, a sense of fairness, willingness to learn, tact, gentleness, and refinement. As stated above, these are qualities which one who expects to be an educational missionary should cultivate.

As to relations with colleagues, the requirement that is most in demand is willingness and ability to work with others. It involves humility, a willingness to yield in non-essentials, a sense of humor, companionableness, sympathy,

tact, good manners. Those whose manners are unsympathetic and pugnacious, who lack refinement and tact, who are weak in showing and attracting friendship, will be severely handicapped for educational work on the foreign field.

Much of this holds good as to relations with outsiders. It must be remembered that non-Christian peoples have generally laid more stress than Americans have on formal manners. The more provincial the social training of missionaries, the less likely they are to appreciate the fact just mentioned. The desire of the Eastern gentleman to preserve his dignity is something they cannot understand. Their heartiness and unconventionality may easily appear to cultivated Orientals and Europeans whom they meet to be only boisterousness and uncouthness. American volunteers should frankly recognize this danger and take pains to cultivate manners which will be acceptable in refined society. The more limited the past social experience, the more necessary is it that contacts should be sought and improved with persons representing high types of courtesy. The missionary stands to many as a representative of the social life of Christianity; his opportunities for social contact, especially in boarding schools, are very great. His social qualifications will greatly affect the value of his school work, the comfort of his fellow missionaries, and the relations of the national churches with the missionary body.

3. *The Intellectual Qualifications.*

The intellectual qualifications will differ for different positions. For some time and in many places teachers of not more than average ability may render useful service, but the majority of missionary tasks call for ability above the average. This is especially along four lines:

(a) *Openmindedness and Originality.*—Conditions on the field are often very different from those at home. Educational missionaries must be alert to note new factors in

their problems, and be fertile in adapting their methods. The routine type of mind which applies familiar American methods to all sorts of conditions may do more harm than good.

(b) *Ability to grow without the Helps and Stimulants of Home Surroundings.*—Teachers on the foreign field may be without the inspiration of associates, supervision, or competition. They may not see the new educational books or magazines, or be able to attend conferences on educational work. Their equipment may be meager and their time occupied with distracting details. Under the circumstances, those who have never formed habits of self-cultivation and continuous intellectual growth are likely to become examples of arrested development. There is need of the ability to learn both from books and at first hand. If this ability is not acquired before sailing it probably never will be.

(c) *Linguistic Ability.*—The ability really to master a foreign language and to pronounce it well demands a freedom from any physical impediment of speech, and an ear good in distinction of sounds. It is not easy to test this ability satisfactorily in advance, but pains should be taken to cultivate whatever one may possess along this line. The oral mastery of at least one modern language is recommended by many missionaries, and also the study of phonetics.[1]

(d) *Clear Thought and Expression.*—It is obvious that those who have difficulty in conveying their meaning to their own fellow countrymen and in their own native tongue, will have a hard time with those of another race by means of a foreign language. Even when English is the medium of instruction it must be used with special clearness.

In view of the difficulties mentioned above, it is evident that there must be a greater number of educational missionaries of unusual mental ability, if the perplexing problems of educational missions are to be solved. Training of the best

[1] See the report issued by the Board of Missionary Preparation, entitled "The Linguistic Preparation of the Missionary Candidate."

kind is needed, but will never be a substitute for native intellectual strength. On the other hand, those with most intellectual strength will profit most by thorough training and be least harmed by it. Both are needed for those who are to be leaders on the field.

4. *The Professional Qualifications.*

These are ability in teaching, in administration and finance, and in relating education to the best life of the community. Teaching ability is a special gift that may be immensely improved by training, but which by no means necessarily follows from a thorough mastery of the subject-matter. It is very important that those who become educational missionaries should possess and cultivate this gift. Administrative problems will be far more pressing upon the average missionary educator than upon the average teacher at home, and in some cases will be far more complicated. Limited financial support will usually demand ingenuity in making a little go a great way. The relation of education to the life of the community is a matter which arouses the concern of teachers too little in every part of the world, but which is especially urgent on the foreign field. The educational missionary should have such a grasp of this subject that he will be prepared to do some constructive thinking in circumstances very unlike those at home. As to the professional spirit, there is something to be said on both sides. On the one hand, it is widely recognized that higher professional qualifications are needed for work on the foreign field. Some correspondents advise that no one should be sent into educational work who would not have been a teacher if remaining at home. There is a demand for some workers with the equivalent of a Ph.D. in education and with broad experience in addition. On the other hand, the spirit of the specialist may cause trouble on the foreign field. There is danger that the highly trained educational missionary may entertain a feeling of superiority to his colleagues who have not had his advan-

tages; that he may regard himself, as one correspondent puts it, "as a sort of special chrysanthemum," for particular uses; and that consequently he may be hard to get along with and may not fit into the work of the mission. If his specialty has been a narrow one, he may find no position exactly to correspond, and he may be unable to do the work that is most needed. His tastes may become specialized so that he can perform only certain tasks with personal satisfaction and may be unwilling to take his share of general work. These are no theoretical evils, but matters of actual experience. There is a type of educational specialist which would avoid some of them, the type that studies education as a whole and traces its relationships with life outside of the school, which is more interested in education as a means than as an end. Even here there may be need for much spiritual humility. The solution of the difficulty of course is not to dispense with higher training in education, but to administer it to larger men, who will not be spoiled by degrees, and who are, first of all, missionaries.

5. *The Spiritual Qualifications.*

(a) *A Deep Personal Religious Experience.*—This is the basis of spiritual power and needs to be cultivated by daily spiritual refreshment. The missionary will lack many of the means of inspiration which are available to workers at home, and must understand how to tap for himself at first-hand the sources of supply.

(b) *A Strong Missionary Spirit.*—This will involve some form of religious service in spite of the distractions of school life, and seeking in every way to make the school contribute directly and effectively to the great aims of the missionary enterprise.

(c) *A Personal Righteousness that commands Respect.*—The teacher must have a character which demonstrates to others the power of Christ in the individual life.

(d) *The Ability to teach the Bible effectively.*—This ability is very important, as well as that to present the claims of Christianity in a constructive and attractive way. Such ability forms no part of the training of the American secular teacher.

6. *Actual Experience.*

All the above-mentioned qualifications are of the most intensely practical kind, but they need testing. Demonstrated ability along all lines is very important. Actual experience with physical conditions that are trying, experience in meeting, leading, managing, and winning people, in companionship and team work, in the amenities of social life, experience in situations that demand intellectual initiative and an ability to grow without help from others, practical experience as a teacher and administrator, in business management, and in making the school felt in the life of the community, experience in standing alone with God and in influencing surroundings that are spiritually dead,—these are the things, after all, that count for most.

7. *Adaptability.*

To make these things effective on the field there is demanded the qualification that is most often mentioned by missionaries, *adaptability,* a broad word which covers adjustments to new and strange conditions, to possible deficiencies in equipment and support, to the special needs of the field, to students of another race, to colleagues, to the missionary enterprise as a whole. It implies not mere adjustment to circumstances, but making the *best* of them, realizing their missionary possibilities to the utmost. It demands versatility, initiative, thoroughness, patience and common sense. It is the crown of a strong character and not the defect of a weak one. It is the quality that Paul had in mind when he desired to "be all things to all men that he might by all means save

some." Inefficiency and efficiency which lacks adaptation are equally undesirable on the mission field.

VI. The Training of the Educational Missionary

1. *Facts Which influence the Selection of Courses of Training.*

Given the necessary qualifications and personal character, there are three kinds of training that must be considered—the general, the missionary, and the educational training. The nature and amount of each of these will depend in the first place on the ability and opportunities of the volunteer, and, in the second, on the field to which he goes and the type of work which he takes up. There may be volunteers who have not the ability or the means to complete a college course or to take special work afterwards, who may still be useful in certain schools on the mission field. On the other hand, not every position on the foreign field demands all the training that some volunteers are able to take. Not all volunteers will profit equally from the same training. For some types of mind it will be much more worth while than for others. The age of the volunteer is also a factor. Those who are approaching thirty cannot spend much more time in training, if they are to go out at all, and even for some who are younger it may be wise not to prolong preparation. No volunteer can afford the time necessary for all the training that might be useful. There is an advantage in reaching the field as soon after the age of twenty-five as possible. There is also an advantage in having as much training as possible. There is no rule for choosing between these advantages. In general, a full college course, a year in Bible training, and a year each in the theory and practice of education would be desirable for every educational missionary. Further special study and experience would be thoroughly worth while for some. With these things in view it will be well for the volunteer to get into correspondence with the candidate secretary of his

Board, assuming, however, that the mere fact that the Board may be willing to appoint and send him at once does not prove that he might not be more useful with further training. The tendency of the Board is to take candidates with a minimum of preparation that is necessary for a given place. In case the first Board approached has no demand for a candidate's kind of training, it may be well to correspond with other Boards.

It must also be kept in mind that it is not possible for a Board absolutely to guarantee in advance just the work which the candidate will be called upon to do on the field. In the first place, the candidate should not expect to be retained in a position in which he does not make good. Conditions on the foreign field are sometimes very unlike those at home, and a person who would succeed in a position of the same general character at home might fail there. Then some special emergency in a mission that is undermanned may make it advisable for him to be transferred to another place, or even assigned to some other line of work. But there is a generally increasing recognition of the fact that while there must be some all-round men who can be moved about freely, those who have had training for special positions are more needed than ever before, and should be kept in them as long as possible.

2. *The Relative Importance of Various Forms of Training.*

A questionaire was sent to the field which asked for estimates of the relative importance of various forms of training. It inquired as to which parts of the previous training of the correspondents had been found most valuable, which parts could have been most easily omitted, what training not taken was most regretted, and also asked for recommendations as to the preparation of volunteers. In considering the replies to these questions, it must be kept in mind that for most persons, missionaries included, it is not easy to appraise

the exact value of training that we have had, and still less of training that we have not had. The tendency is to congratulate ourselves over every experience from which we derive benefit. That another experience might have been more profitable is sometimes hard for us to believe. Moreover, many of us simply ignore types of opportunity which our present training has not fitted us to perceive. It seems probable that if an educational expert could make a careful study of the situation, he would advise for most educational missionaries a more thorough training than they demand for themselves.

With this in mind, it is interesting to find that the most characteristic response to the first question was that everything had been found of value. Of those who mentioned training of special value, a great majority gave first place to actual contact with life in teaching, business, or church work. This was true both of men and women. A liberal college education came next. The emphasis on practical, as opposed to merely academic training, however, was quite striking.

As to things that might have been omitted, the majority declined to specify anything. The feeling was evident that the training received had erred by defect rather than by excess. Among the subjects mentioned for omission, Hebrew took the first place, the classics, second, theological seminary work the third, and higher mathematics the fourth. It is fair to say that a very few specifically urged Hebrew, mainly on the ground of its value for translation work; a few others spoke for Greek. These were in each case only a fraction of those who would have been willing to omit these branches. Among those recommending the omission of Hebrew was a professor in a theological seminary. Some, both men and women, who had had long terms of practical training, felt that less would have been sufficient.

Of special training not taken and regretted, the subject most frequently mentioned was the theory and practice of

education, with administration and teacher training specified by a number. Next came practical Bible study, followed by music. Other subjects mentioned were bookkeeping, comparative religion, business training, medicine, sociology, and manual training. A great proportion of those engaged in college work felt the need of further preparation in the subject they were teaching. This need was little in evidence among those in education of a lower grade. Of the women, about one-half mentioned Bible study, with training in education next, and music next. Bookkeeping, training in nursing, phonetics, business training, and kindergarten training were each specified by a small group. It should be kept in mind that these statements do not necessarily imply that the subjects mentioned are most needed by educational missionaries, but only that they are those the lack of which is apt to be most felt. On the other hand, the fact that less than half the women mentioned training in education, does not imply that it is not essential for every educational missionary, but only that probably less than half the women had not had it.

3. *The Best General Preparation.*

As to recommendations for preparation in general, almost all urged a college course, both for men and women. Over one-half mentioned a school of education, and others suggested that educational courses be taken in college. There is reason to believe that many of these correspondents are not acquainted with the facilities offered by the best schools of education at present, and that if they were they would recommend them more strongly. The testimony of missionaries on furlough who have attended such schools confirms this supposition. A considerable fraction mentioned also Bible schools, postgraduate work, and practice teaching. A fuller statement as to the theological seminary is given below. By the women, teaching, schools of education, and systematic courses in Bible are most frequently mentioned.

A question as to the best possible use of three years available for preparation after college graduation drew widely differing replies. Educational, theological, postgraduate work, and practice teaching were recommended in the order named. The low place given to practice teaching reflects the opinion widely held in this country that all that is necessary for a high school or college teacher is a knowledge of subject-matter. It seems clear that in ordinary cases under such circumstances a full year should be given to theory in education, a full year to selected Bible and theological studies; that for those who are to teach special subjects at least a year of postgraduate work is highly desirable; and that in general, a year of practical teaching should be had. Many may find it possible to secure equivalents of one or more of these forms in other ways, but where time and means permit, the educational missionary should have them all. If the question had been differently put, it would probably have drawn out greater emphasis on the value of practical experience.

4. *Various Lines of Training.*

(a) *General Training.*—It is generally taken for granted today that a college course is desirable for educational missionaries. The only possible exceptions would be: (1) those teaching specialized subjects, such as physical training, domestic science, etc., where practical experience is of relatively large importance; (2) those in boarding schools and elementary work, especially in countries where competition is not yet severe; (3) those whose self-education furnishes the equivalent of a college course. Some Boards are undertaking to make the A.B. a minimum requirement for their educational missionaries. While it may be well to administer this rule with discretion, the reasons for a broad educational foundation are very strong. In the first place, as the number of native Christian workers increases and improves in quality,

the more expensive missionary should be used only for types of work demanding special ability and training. Those who are sent should be well educated. In the second place, knowledge needed is not so easily borrowed on the field. Here persons can easily supplement defects in their education by consulting friends or books. In many mission stations such aids are relatively limited. Third, the centers of the foreign field present broad, cosmopolitan contacts. The missionary meets graduates of the best European and American universities, besides whose attainments a scanty or narrowly specialized education appears to great disadvantage. Fourth, most missionary institutions are so understaffed that sudden vacancies may demand readjustments not usual at home. A missionary may be called upon at very short notice to teach subjects altogether out of his line. A good general education will be a great help under such circumstances. Finally, since Christian education must be brought broadly to bear on social, economic, political and religious life, the training of the missionary should furnish at least preparatory contacts along these different lines.

It is obvious that there are many types of college courses which do not fulfill these requirements. The old-fashioned liberal education, now rarely found in operation, devoting over one-half of its time to Latin, Greek, and mathematics, and yet only in exceptional cases resulting in a mastery of any of these branches, is too narrow from the cultural standpoint. The modern specialized curriculum, creating exclusive enthusiasms for Elizabethan English, pragmatic philosophy, or tariff reform, may be too narrow in another way. It is not easy, college regulations being what they are, to select a course which is at once sufficiently broad and sufficiently thorough. Candidates for educational work on the field should have a stronger motive than most students for diligent work, both inside and outside the curriculum. Concentration on subjects to be taught on the field or on those

most closely related to education, such as psychology, sociology, and ethics, may well begin not later than the third year of the college course, at which time courses on education may be elected, if any of good quality are available. These last are increasing in number in colleges and universities, but are not always very satisfactory in character. For those who expect to teach in higher institutions, broad post-graduate work in the subject to be taught is very desirable, and some missionaries would recommend a Ph.D. for every member of the faculty of a missionary college.

Other subjects that may well be elected are the English Bible, comparative religion, the science of language, modern history, sociology, economics, politics, philosophy, some physical and biological science, English (in which it appears that many missionaries are notably deficient), modern languages, and anthropology. These are all subjects with broad cultural values and will be rendered only more broad by the consideration of their relations to the changing civilization of the non-Christian world. Other subjects, not so generally on the elective list, but of value to missionaries, are physical training, hygiene, household economics, agriculture, business methods, bookkeeping, phonetics, music, and nursing. The quality of courses with the same name differ greatly in different institutions. Some instructors make the most unpromising subjects well worth taking; others can deprive the most hopeful subjects of stimulus. Students should not select their work merely from an inspection of the college catalog, but should consult with more able students who have taken the courses in question.

The best things to be obtained from any course are interest and ability to pursue the subject further without assistance, methods, and habits of work, ideas that have application to other important fields, and ability to apply them. Practical experience in Bible teaching or Sunday-school work will be valuable; also experience in personal work and social service.

Mission study classes will naturally be attended by candidates.

What was said above as to the practical side of training must not be forgotten. Opportunities in college for developing adaptability and efficiency in social, intellectual, and executive lines should be improved, but for many students a year or two of responsibility later on would be far more fruitful.

(b) *Missionary Training.*—The most necessary subjects in missionary training are the Bible, religious education, the fundamentals of Christianity, aims and methods of foreign missions, comparative religion, comparative sociology, and the science of language.

(1) *The Bible in English.*—A thorough knowledge of the English Bible is essential. This should be based on recent scholarship. One missionary writes, "Blind adherence to traditions will lose the respect of the Chinese." Another says, "Those who do not keep up to date in their religious thought are apt to become stumbling-blocks." These correspondents are not urging radical views, but only an acquaintance with modern Christian thought. As yet another puts it, missionaries should at least know enough of the modern interpretation of the Bible to be able to accept or reject it intelligently.

The Bible in Hebrew and Greek is generally felt to be less important for an educational missionary, except of course those who are to teach in theological seminaries or Bible schools or to help in translating the scriptures. An ability to read the New Testament in the original will always be a help, but the study of Hebrew is not in general urged. Of all subjects that our correspondents would be willing to omit, it is most frequently mentioned. A smattering is hardly worth while, and the time required for even a fair mastery could be by the great majority of educational missionaries far more profitably devoted to other things. The contention is not

that Hebrew is valueless, but that for educational work on the foreign field many subjects more commonly omitted would be more useful. A knowledge of the background of Bible history and of Biblical theology is much more necessary.

(2) *Religious Education.*—The principles of religious education constitute a subject of great importance. Many requests come from missionaries for suggestions how to make their work more effective along this line. Missionary schools are both a field and a force for religious instruction of every grade. The missionary should be a student of religious psychology, and should understand what material will best promote normal development at each age. He must also be able to teach the Bible effectively. Many students on the field will get from their missionary teacher the only Bible instruction they ever receive. Many will copy his methods in their own work. If he is systematic and efficient in dealing with secular subjects, and haphazard and feeble in his Bible classes, the natural inference will be that he considers the latter of little account. The best opportunities of all may come to him in personal work outside of any class, and he must know how to make the most of these.

An ability to guide the religious activities of students, such as is gained in the student Association work and a knowledge of the most effective methods of Sunday-school administration, will also be of the greatest value.

(3) *The Fundamentals of Christianity.*—These should comprise as a minimum the outlines of Christian doctrine stated in terms of modern thought. The educational missionary should be prepared to present and to teach others to present the Christian message with effectiveness. A full course in systematic theology is not necessary, though some knowledge of the history of doctrine will be very useful, as some of the western developments of theological thought tend to repeat themselves on the foreign field. The broad

essentials on which Christian churches unite are most important. The main value of an acquaintance with denominational differences is that they may not unwittingly be made prominent. An acquaintance with union movements at home will help in promoting Christian union on the field.

The study of the relation of Christianity to philosophical thought may be very useful in dealing with those troubled with doubts, but in general the statement of Christianity should appeal to decision and action rather than to speculation.

(4) *The Aims and Methods of Foreign Missions.*—These should be clearly understood so that the educational work may make its maximum contribution to the whole cause. This is supremely important and yet is much neglected. In few lines is the ignorance of missionary candidates so surprising as in this of the large missionary aims and policies. Among missionaries themselves there is still more or less difference of opinion, due to differences of theological viewpoint, temperament, or circumstance; among candidates the large aims have often never been even considered. The subject should be studied in such documents as the Report of the Edinburgh World Missionary Conference, especially volumes II and III; the Findings of the Continuation Committee Conferences in Asia; and The International Review of Missions. Education at home and abroad is only the means to an end, and it cannot hope to achieve its ends unless it understands them thoroughly.

(5) *Comparative Religion.*—This is of great importance to the educational missionary because he seeks to substitute a Christian conception of life for a non-Christian conception. He must therefore know his points of contact. He will naturally concentrate on the history of the religious development of the field to which he expects to go. He cannot deal fairly and wisely with his students without an acquaintance with their religious background. Volume IV of the Edin-

burgh Report will be found especially valuable in this connection, and also the series of pamphlets issued by the Board of Missionary Preparation on the Presentation of Christianity to various peoples.

(6) *Comparative Sociology.*—This is useful because the social structure of many of the non-Christian nations is very different from our own. There is danger that the forces of modern civilization will destroy this far more rapidly than they can supply something adequate to take its place. There is a great opportunity for the Christian school to act as a constructive agency, helping to retain whatever of good in the old order can hope to fuse with the new, and holding up high ideals to combat the sordid ambitions of modern life.

The study of the science of language and phonetics may save the missionary much time and greatly increase his efficiency. [1]

Where shall these subjects be studied? In great universities elective courses on some of these subjects may be available even for the undergraduate. Something may also be done in voluntary classes for Bible and mission study. In general it would seem well worth while to take at least a year to prepare along these lines. In this, as in most other lines of preparation, a second year of study may more than double the profit gained from only one.

Like colleges, theological seminaries differ much in the facilities they provide for missionary candidates, and the statements of some catalogs sound better than the facts strictly warrant. It will be best for the candidate to consult with the candidate secretary of his Board as to the choice of an institution.

A full seminary course is recommended for educational missionaries by only a small minority of our correspondents. The variance of opinion is partly to be accounted for by the

[1] On this whole subject note Vol. V of the Report of the World Missionary Conference of 1910, pp. 161-179, or the pamphlet, "The Linguistic Preparation of the Missionary Candidate."

difference between the seminaries that are in mind. Some seminaries provide many electives which would be of value to the educational missionary and make it possible to concentrate on these. Others require all students to follow a schedule of studies which prepares for the home pastorate, including Hebrew. More than one year in a seminary of the former type might be well worth while for those who have plenty of time: seminaries of the latter type should be avoided by educational candidates who can afford to go elsewhere. Some seminaries, however, whose regular course requires Hebrew permit missionary candidates to take special courses without it. A year of postgraduate work in a great university might yield far more in cultural values and general equipment for life than an extra year in the average theological seminary.

The amount of time to be spent at a theological seminary will depend on the previous training of the candidate, the supplementary work he expects to undertake, his age, and often on practical questions, such as self-support, as well as upon the character of the institution. The ideal for an educational missionary is a broad culture which will enable him to grow and be of weight in the community and in the councils of the mission, together with such a knowledge of religious subjects as may help him to make real contributions to the growth of the native church. Unless he teaches in a theological seminary or Bible school on the field he need not be a specialist in theology, but he will have far greater responsibility in this direction than teachers in this country. *The more distinctively missionary and Biblical training he can get in addition to a thorough educational preparation the better.* The equivalent of a year in Biblical training, covering the subjects mentioned above, should be the minimum. Candidates desiring a really efficient educational equipment will usually be unable to spend more time than this.

Mr. Fletcher S. Brockman made the following statement in 1910 about thorough preparation:

"No person with a partial or superficial education will be able to command the full respect of the Chinese. Heretofore the Chinese have had poor facilities for passing judgment upon a man's attainments in western learning. Such will not long be the case. Whatever preparation for missionaries may mean, it must not mean in the case of China less, but rather more, than would be necessary for work at home."[1]

The importance of varied practical experience also must not be forgotten. The reason why a number of correspondents recommend Bible or missionary training schools instead of theological seminaries is probably on account of the more practical nature of the courses. It would seem wise for volunteers to secure the best academic training possible, but in addition to engage in practical forms of Christian work similar to those that will be met on the field. The time element enters here, and some missionaries would urge candidates to reach the field as early as possible after graduating from college; others advise first to demonstrate efficiency in practical work at home.

(c) *Educational Training.*—It must be admitted that mission Boards have been less exacting in their demands for special training in the case of educational than in that of medical missionaries. There are reasons for this. In the first place, inefficiency in medical work demonstrates itself quickly and mercilessly while inefficiency in education does not. The hospital patient obviously gets well or dies. The school pupil under poor teaching stays on, learning almost nothing, but no one can tell this from his appearance. Learning is supposed to be a tedious process, anyway, the results of which are not apparent except to those who conduct examinations. In the second place, it is generally felt that educational science is in a more experimental stage than medical science is. The word pedagogy arouses suspicion in the minds of some. Teachers who are deficient in personality often try to conceal the fact by glibness in technical rules, and this has brought discredit on the whole subject. The practical

[1] Report of Commission V, World Missionary Conference, pp. 270-1.

value of educational training is more or less doubted. In the third place, the aims of secular education are felt to be somewhat different from those of the missionary school, so that absorption in them may make a man a less efficient missionary.

Finally and most important, educational training received at home has been in most cases too superficial or too specialized. The medical student, with four to six years of preparation in school and hospital, has an opportunity to lay a foundation comparatively much broader and deeper. He has covered the main essentials, has had a view of relationships, and has prepared the way either to do general work or to take any one of several special subjects. The theological student has spent three years on a course which furnishes a broad basis, and which to-day is tending to offer some more specific preparation for the missionary. The average teacher, as testified by our correspondence, has had by no means the equivalent of such preparation. Many missionaries occupying the most important educational positions on the field have never had any special training for their work. They are graduates of colleges and theological seminaries, but even there received no specific work in educational principles. They may have done a little teaching, in most cases to pay expenses rather than to acquire experience. Such work may be of great value, but it may also be very one-sided. Among men missionaries, those who have had even a full year's work in the principles of education and another year of practice under favorable conditions, are in the very small minority. A large proportion of women missionaries have had some experience in teaching, but neither this nor any normal training they may have received has prepared them to deal with the larger educational questions. Considering the circumstances, educational missionaries have done a splendid work, though it has been fortunate that in many cases they have had little competition. The more discerning

among them, however, recognize how superficial their general preparation has been, and how much more will be needed to meet the problems that are arising.

When educational training has been at all thorough in the past it has usually been rather narrowly specialized. A teacher has been expert in kindergarten or elementary work, or in certain subjects of the secondary school or college, but has known nothing of any other field or of the larger problems of education. The medical missionary, on the other hand, prepares along all lines—medicine, surgery, tropical diseases, etc.—with the expectation of dealing with every case that presents itself. If training for teachers were equally broad, it would be more welcome than it is.

All this is not an argument against educational training, but merely a warning against that which is not both broad and thorough. There are many positive reasons to the same point. All the special difficulties mentioned on pages 19-24 of this pamphlet make thoroughness of training more necessary. The handicap of the use of a foreign language by either teacher or students, the demand for adaptation to new mental conditions and to social needs unlike those of America, the frequent lack as to school staff, equipment, adequate textbooks or well-trained native teachers, the ruts which many missionary schools have gotten into, the lack of expert supervision, the responsibility for missionary as well as intellectual results, the increasing stress of government competition, the need of amalgamating elements of civilizations foreign to each other—all these things plainly demand preparation that shall be especially efficient. Other reasons could easily be added. In this country the teacher has the assistance of the home, the church, public spirit, and of other educational agencies, such as literature, public addresses, exhibitions, etc., in large measure. On the foreign field the school must generally contribute a far larger percentage of the total uplifting forces in the lives of young people.

Here the inefficient teacher tends to be eliminated; there he tends to be copied by those who know no better models. Here the large problems and broad surveys of education are assigned to leaders with long experience. There problems that are more perplexing and the correlation of whole systems must frequently be grappled by comparative newcomers. No one less than the educational missionary can afford to waste time through ignorance, no one can less afford to be inefficient, no one can less afford to be without all the real resources that educational science has to offer. The obvious dangers have already been mentioned of specialization in too narrow a department of education and of becoming too professional in spirit, but the opposite danger is very great, of failing to specialize sufficiently to meet the needs of the present situation.

Prof. E. P. Cubberley, in his authoritative book on Public School Administration (pp. 133 ff.), outlines the following training as desirable for a superintendent of schools in this country. A broad college course as the basis, with electives in educational theory, followed by a year of postgraduate work in the more advanced problems of education; then five or six years as a teacher and a principal of schools, during which time the candidate should fully fit himself for his profession by varied observation, careful reading and study, and by contact with all available broadening influences. At the end of this time some may find it practicable to complete a Ph.D. in education.

Few missionaries may have opportunities for training as thorough as this, but the arrangement of work is suggestive. First, some general introduction to the study of education is recommended, together with enough theory to gain insight into the practical problems. Prof. Cubberley probably would not object to inserting a year of practical experience before the earlier post-graduate year. In any event, he calls for prolonged practical work, accompanied by study before the

Ph.D. thesis. In attempting to scale down this preparation we might suggest, first, enough of theory to furnish general ideas and ideals for practice. Without this, teaching may be unnecessarily crude. This theory might be represented by good college courses in education, summer school work, a year at a teachers' college, or even by hard reading. Any opportunities for observation, practice teaching, or discussion of principles that may be offered should be welcomed. Next should come a period of practical experience, which should be chosen for its educative value. Teaching English or modern history under a progressive principal in a medium-sized high school, with well-developed extra-curriculum activities, would be a desirable type of work; teaching Latin in a college preparatory school, with strict rules, would be in general an undesirable type. The final year of theory after this will be appreciated much more than before practice. The amount of study and teaching will vary in different cases, and circumstances may render it necessary to take all the practice first or last. But where choice is possible, the arrangement of at least a brief study of principles first, not less than a year of practice next, and a full year of theory last, is recommended, with observation, reading, and discussion at all stages.

Where more advanced work is practicable, it is suggested that Ph.D. degrees be taken before sailing, in any subjects to be taught on the field, but that they may sometimes best be deferred until the first furlough. Others will do best to learn the technique of some sort of practical research work in this country and after acquiring the language, to gather material for a thesis on some subject that needs investigation by exact modern methods. Whether a doctor's degree is necessary at all is another question, but if it is taken it will surely be most useful in connection with some missionary educational problem which the foreign missionary has neither time nor special training to pursue. Material on such sub-

jects can be collected only with great difficulty from the home base and hardly with effectiveness on the field, unless there has been special training in research methods. On the first furlough, which may then need extension, the thesis may be put into shape.

In particular, a word should be said to the college student and graduate. The tendency in many of our colleges and universities has been to consider almost exclusively the claims of subject-matter rather than those of methods of instruction—the *what* of education rather than the *how*. Professors are appointed on account of their learning and eminence in research work, with little regard to their ability as teachers. Normal schools and teacher training colleges are looked down upon as narrow in their aims and culture, and the whole science of education falls under the same condemnation. The average college professor or student is prejudiced simply because he imagines that education is nothing more than pedagogy, which he considers to be a set of artificial teaching devices. He needs to realize that because education has come to be recognized by nations as the most important agency of social evolution, the science of education has become one of the broadest, most vital, and most cultural subjects that a man can study.

VII. Important Courses in Education

Here again some warnings are necessary. The principal thing is not how many courses a candidate has taken, nor how long he has studied, but what he has to show for it. There is no assurance that a candidate who announces that he has "had" educational psychology, for instance, has really gotten anything that will be of much use to him on the field. Educational courses, like those in all other subjects, sometimes fail to secure to the student all that their titles imply. They are usually taught with American conditions in view, by those who have no knowledge of missionary problems.

They often contain more or less dead wood and fail to carry the student to the point of mastery of the subject. Of themselves they are not achievements, but only helps and stimulants to further learning.

1. *The Most Useful Courses.*

(a) *Introduction to Education.*—The most useful introductory course for beginners is one which sets forth in a concrete way the practical problems of the teacher within and outside the classroom, with just enough of background to furnish some standards of higher values. It should be organized psychologically from the standpoint of the learner rather than logically from the standpoint of the educational theorist, and should be illustrated by observation, teaching, and administrative methods.

(b) *The Principles of Teaching in Their Practical Application.*—Next in order of concreteness comes the teaching of the particular subject more in detail. This is desirable before undertaking practice, in order to enlarge ideas of method. Later, more extended work along this line may be advisable, first, because missionaries may have to teach several branches in case of an emergency and, second, in order that they may be qualified to train native teachers. This last is very important. Missionaries should be able to analyze the principles of teaching various subjects, to illustrate effective methods, and to supervise. They should take the lead in conducting teachers' institutes, and be able to assist in working out problems of teaching new subjects, such as the Chinese language. Those qualified to teach in normal schools are especially needed. Within the next few years the number of native Christian teachers must be greatly multiplied, and this may be done only by those who have, added to special gifts, the best training available.

(c) *School Administration.*—This is more important for most missionaries than preparation for classroom work. It involves, not only such matters as bookkeeping and finance,

school building and sanitation, statistics and reports, but all that relates to the social life of the school—moral training, and making the school a social center and a service to the community. Many recent developments of the American public school in its care for social welfare are very suggestive for the mission field. There is need also for a few missionaries with training to deal with the larger problems of administration, the correlation of the educational agencies in a whole region, and the promotion of efficiency of an entire school system. In order to make the most of very slender resources, there should be a more general study of the educational surveys that have been made in this and other countries, and there should be a few missionaries especially acquainted with the various types of tests and measures that have been devised in recent years and the statistical methods needed for their effective study. Such leadership might exhibit needs wholly unsuspected, and prepare the way for a far more intelligent distribution of missionary educational effort.

(d) *The Philosophy of Education.*—A course is needed to present education in the large, its scope, aims, broad problems, and relationships to the development both of the individual and the race. Such material is sometimes given under the title of principles of education. There is danger lest we consider education to be only a study of well-established methods for conducting existing institutions, and thus fail to see it in perspective.

(e) *Educational Sociology.*—This study of the relation of the school to society involves the adjustment of the school to social needs, and of the aims, curricula, and methods of each grade and type of school to its particular surroundings. In view of the place of the school in preparation for most efficient Christian participation in the various social institutions, this subject is absolutely fundamental. It is exceedingly important that the missionary should not copy blindly

the schools of the West, but should understand how they ought to be modified to meet the needs of different fields. One of the most difficult and interesting problems of educational missionary work is to construct the most useful curricula for various situations. For instance, the China National Conference, quoted above on page 5, says of educational work for women, "We must increase it in quality and fit our graduates from colleges and training schools to investigate social and industrial problems, to study religious questions, and in every way to be leaders of Chinese women in the regeneration of China."

(f) *Educational Psychology.*—This study of the learning process involves the working of the human mind as affected by inheritance and environment, and its laws of organization and growth. From such a study may be expected a better appreciation of how the pupil acquires his habitual modes of thought, of how he adds to his store of knowledge, and of the means necessary to the development of character. Those who expect to deal with children will specialize in child study.

(g) *Comparative Education.*—Many leading educators agree that the traditional courses in the history of education have been greatly overdone. They were presented too early and often contained little more than a background of names, dates, and principal facts. The history of education is a valuable study when presented to mature students in a mature way, bringing out clearly the forces operating in educational evolution, and especially contrasting developments in different countries and in different stages of growth. This will help students to realize how dependent some forms of educational organization are on mere historical accidents, and in particular how little we are justified in setting up the present system of American education as a norm for other countries. The biographies of great Christian and missionary educators will be found helpful.

(h) *Physical and Social Education.*—Much has been done in the way of organized play, games, scouting, and directed social activities. While these should not be introduced without knowledge of local conditions, they represent a great need in the training of Oriental youth.

(i) *Kindergarten Methods.*—The China National Conference declared "There is an unlimited field for the Christian kindergarten." For this and for the development of a scientific primary curriculum there is need of sound leadership.

(j) *Treatment of Defectives.*—This class is generally neglected in the non-Christian world. Christian missions should set an example in caring for them.

Not all these subjects may be studied by all educational missionaries, but the example of the medical missionary would suggest that the training must be broad and thorough, if an adequate type of Christian education is to be set up on the field. It is more important to have missionaries who see education as a whole, who can locate the weak points in our systems and strengthen them, than those who are expert in only a single department.

2. *The Place and Method of Study.*

The best places for this training are teachers' colleges, pedagogical departments of strong universities, and first-class normal schools. Some institutions which advertise all or most of these subjects may present them in an inadequate way. In general, it is better to inquire about courses and to elect only those which have competent instructors than to depend upon the description of catalogs. Some courses can be taken more economically by individual reading.

Inspection of good teaching in various grades and types of schools is also very suggestive. Some schools should be visited which share the difficulties of the foreign field as to ungraded classes, foreign born children, poor home life, etc.

Hampton Institute is well worth a visit by those who expect to face the practical problems of the instruction of an undeveloped people. There should be conversation with those who have had experience along any of the lines recommended for study, and reading not required by the course. Books on educational missionaries and their varied service should be read. For suggestions refer to the bibliography, pp. 57, 58. The eager student will also note in the current missionary magazines references to the eminent educators of today.

Most educational missionaries recommend that at least a year should be spent in the study of educational theory. This should be a minimum. In medicine the Boards generally recommend a four years' course, and hospital practice in addition. A number of educational missionaries should spend as much time in their preparation—one year's study of theology and three of education, together with actual experience in teaching. Such persons, given the right spirit and ability, would be equipped to meet scientifically the more difficult educational problems on the field.

Missionaries going to the Far East would be greatly profited by a visit to the Philippines on their way out, to study the work of the United States government in education.

The candidate should not be discouraged by all these suggestions. While they mention much more than is usually expected of educational missionaries, they represent an ideal which is actually necessary and which for some is truly practicable. Few educational missionaries in the past have had such training and yet many of them have been highly successful. The best of them would probably admit that with better preparation they would have achieved more, or at least have come earlier into their full strength.

3. *Educational Training on the Field.*

The training of the educational missionary is by no means complete when he sails for the field. Three very important

lines of study remain to be taken up later. The first is the study of the language, which is being increasingly done in union language schools. Even if the missionary instructs in English he should by no means omit to study the vernacular. The second is the study of the whole work of the mission, and the third, which can be taken at the same time, is the study of the conditions from which the students come and to which they go. Many correspondents recommend that all educational missionaries should serve a term of evangelistic work on the field before beginning to teach. From the educational standpoint the advice is most sound. It would seem absurd to attempt to teach without knowing as much as possible of the life of the students and of the whole enterprise to which the school is expected to contribute. In any event, missionary teachers should take every opportunity to visit the homes of their pupils and to make the most of vacations in traveling about the country.

They should look forward to furloughs as a time to supplement their study after taking the necessary rest. They will then realize far better what they need most and will appreciate what they study as would have been impossible before. Some correspondents would even recommend postponing part of the preparation until the first furlough, on the ground that it can then be made so much more intelligently. Most of these suggest a short first term on the field in order to get a grip on the language and an acquaintance with the needs of the work. But the great majority of missionaries advise that nothing in the way of preparation be deliberately postponed, since one can never know too much; but that the furlough be still used to supplement needs that could not be foreseen.

Present arrangements for furloughs by mission Boards often present difficulties to the educational missionary who wishes to study. The time is sometimes too short for the training that is really needed, and the furlough sometimes

falls at a season which permits only a fragmentary course. A few Boards make small grants to assist missionaries on furlough in meeting the expenses of study, but these are often quite inadequate, especially when there are no educational facilities near at hand. Those who most sorely need professional training are often urged by the Boards to spend time instead in financial campaigns or on speaking tours. The needs of health recuperation may also interfere with study. With all these things in view, the deliberate postponement of study until the first furlough means to take a great risk. In any event, until Boards realize more fully the importance of supplementary educational training during furlough, missionaries should plan in advance with great care, so as to make the most of their stay in the homeland. The educational missionary must always be a student and should never cease to grow, both in knowledge and in character.

A Brief List of Books of Unusual Value for the Educational Missionary

A. Books of General Educational Importance

1. Edinburgh World Missionary Conference, Report of Commission III. Education in Relation to the Christianization of National Life. Pp. xx, 471. New York, Revell, 1910.

   This is a very thorough discussion of the needs of educational work in general and in the various fields in particular. It should be carefully studied by every candidate for educational work.

2. ——. Report of Commission V. The Training of Teachers. Pp. x, 341. New York, Revell, 1910.

   This report treats of the training of missionaries and has special sections on the needs of educational missionaries.

3. ——. Report of Commission II. The Church in the Mission Field. Pp. xx, 380. New York, Revell, 1910.

   An important discussion of the conditions under which the missionary must do his work.

4. The Continuation Committee Conferences in Asia, 1912-1913. The Findings, arranged by topics, with general and chapter introductions by H. P. Beach. Pp. 430. New York, Student Volunteer Movement for Foreign Missions, 1913.

   These conferences made many important recommendations on the subject of educational work and the training of missionaries which are worthy of study in detail.

5. Speer, R. E. Christianity and the Nations. Pp. 399. New York, Revell, 1910. (Duff Lectures for 1910.)

   A careful discussion of many lines of missionary policy, with many quotations.

6. Lucas, B. The Empire of Christ, being a Study of the Missionary Enterprise in the Light of Modern Religious Thought. Pp. vii, 151. London, Macmillan, 1909.

   An argument for the regeneration of society as opposed to the winning of individuals. Brilliant and suggestive.

7. Barton, James L. Educational Missions. Pp. 271. New York, Student Volunteer Movement, 1913.

   A general survey of the achievements and problems of missionary education on the foreign field.

B. Books Which Set Forth the Educational Problems of Different Mission Areas

1. The China Mission Year Book. Shanghai, Christian Literature Society for China (Yearly). New York, Committee of Reference and Counsel, 25 Madison Avenue.

   An annual publication describing the exact status of the Christian missionary movement for the year preceding publication. It often contains valuable articles relating to Christian education.

2. Kuo, P. W. The Chinese System of Public Education. Pp. 209. Teachers College, Columbia University, 1915.

   A doctor's thesis describing the Chinese Government system of education from earliest times, with its modern reorganization under the Republic.

3. Burton, M. E. The Education of Women in China. Pp. 268. New York, Revell, 1911.
An excellent summary of the general and missionary education of women in China by a careful observer.

4. Lewis, Ida B. The Education of Girls in China. Pp. 92. Teachers College, Columbia University, 1919.
A doctor's thesis, presenting the results of an investigation of mission schools for girls in China.

5. The Educational Review. Shanghai, China Christian Educational Association. (Quarterly.) New York, Committee of Reference and Counsel, 25 Madison Avenue.
Many very helpful articles for one who is to undertake educational work in China or the Far East.

6. Sharp, H. Progress of Education in India, 1912-1917, two vols. Calcutta Supt. of Government Printing, India, 1919.
The seventh and latest of the Quinquennial Reports which are indispensable for students of education in India. Annual reports are now being issued in addition.

7. Sadler, M. E. Calcutta University Commission Report, 1917-1919, 13 vols. Calcutta Supt. of Government Printing, 1919.
The first five volumes present a summary of the evidence and the recommendations of the Commission on University Work in Bengal. A very stimulating discussion for the student of education in India.

8. Cowan, M. G. The Education of Women in India. Pp. 256. New York, Revell, 1912.
Impressions of a thoughtful visitor.

9. The Christian Movement in the Japanese Empire, including Korea and Formosa. Japan, Conference of Federated Missions (Yearly). New York, Committee of Reference and Counsel, 25 Madison Avenue.
Like the China Mission Year Book, this annual publication contains from time to time valuable articles on Christian education.

10. Burton, M. E. The Education of Women in Japan. Pp. 268. New York, Revell, 1914.
A worthy companion to Miss Burton's book on the education of women in China.

11. Kikuchi, Baron D. Japanese Education, Lectures delivered in the University of London. Pp. xvi, 397. London, Murray, 1909.
Lectures presenting an excellent sketch of Japanese education.

12. Loram, C. T. The Education of the South African Native. Pp. 340. New York, Longmans, Green, 1917.
The work of an able government inspector, referring largely to conditions in missionary schools.

13. Latin American Congress, 1916. Report on Education in Vol. I of the Official Report. New York, Missionary Education Movement, 1917.
A clear setting forth of educational conditions in Latin America.

14. Fraser, A. G., Fleming, D. J., and others. Village Education in India; the Report of a Commission of Inquiry. London and New York, Oxford University Press, 1920.
A report of very great value, discussing the type of education needed for village schools. Very suggestive for all countries.

C. Biographies of Noteworthy Educational Missionaries

1. Smith, G. Life of Alexander Duff. Two vols. in one. Pp. 553. New York, Armstrong, 1879.
A bulky book, parts of which may well be skimmed, but of great importance for the history of educational missions.

2. Hamlin, C. My Life and Times. 5th ed. Pp. 538. Boston, Pilgrim Press, 1893.
   The life of another vigorous and original personality who was the first president of Robert College in Constantinople.
3. Washburn, G. Fifty Years in Constantinople and Recollections of Robert College. Pp. xxxi, 317. Boston, Houghton, 1909.
   A history of the founding and development of Robert College.
4. Griffis, W. E. Verbeck of Japan; a Citizen of No Country; a Life Story of Foundation Work inaugurated by Guido Fridolin Verbeck. Pp. 376. New York, Revell, 1900.
   The only available life of a missionary who did much to lay the foundation of Japanese education.
5. Hardy, A. S. Life and Letters of Joseph Hardy Neesima. Pp. vi, 350. Boston, Houghton, 1891.
   A life of the leading Japanese Christian educator.
6. Wells, J. The Life of James Stewart. 2d. ed. Pp. xi, 419. London, Hodder, 1909.
   A life of the man who founded the leading missionary industrial institution of Africa.
7. Talbot, E. A. Samuel Chapman Armstrong. Pp. vi, 301. New York, Doubleday, 1904.
   General Armstrong was a man of strong personality, and has contributed very greatly, through Hampton Institute, to the progress of education.
8. Washington, B. T. Up From Slavery, an Autobiography. Pp. xxiii, 330. New York, Missionary Education Movement, 1901.
   The best known graduate of Hampton has also made a real contribution to our national approach to the problem of the proper education of backward peoples.
9. Tyndale-Biscoe, C. E. Character Building in Kashmir. Pamphlet. London, Church Missionary Society, undated.
   A very striking example of results in character building obtained by unconventional methods.

D. Books on the Principles and Methods of Education

The first sixteen books are especially recommended for beginners:

1. McMurry, F. M. How to Study and Teaching How to Study. Pp. viii, 324. Boston, Houghton, 1909.
   Contains many practical suggestions for the teacher. Especially valuable for the beginner.
2. Thorndike, E. L. Education, a First Book. Pp. ix, 292. New York, Macmillan, 1912.
   An introduction to educational principles, with emphasis on the psychological side.
3. Miller, I. E. Education for the Needs of Life. Pp. 353. New York, Macmillan, 1917.
   An excellent summary of the modern functional viewpoint in education.
4. Cubberley, E. P. Changing Conceptions in Education. Pp. ix, 70. Boston, Houghton, 1909. (Riverside Educational Monographs.)
   A good brief sketch of the development of some of the modern ideals of education.
5. Dewey, J. and E. Schools of Tomorrow. Pp. 316. New York, Dutton, 1915.
   An account of several schools in America which are illustrating principles of initiative and adaptation to special needs.
6. Dewey, E. New Schools for Old. Pp. 337. New York, Dutton, 1919.
   The story of a wonderfully interesting transformation of a run-down rural school.

7. Carney, M. Country Life and the Country School; a Study of the Agencies of Rural Progress and of the Social Relationship of the School to the Country Community. Pp. xxii, 405. Chicago, Row, 1912.
Shows what an uplifting influence the school may become in a rural community.

8. Kendall, C. N., and Mirick, G. A. How to Teach the Fundamental Subjects. Pp. xii, 392. Boston, Houghton, 1915.
Presents practical suggestions on teaching the principal subjects of the elementary school.

9. Sears, J. B. Classroom Organization and Control. Pp. 300. Boston, Houghton, 1918.
A manual for the teacher beginning work in an elementary school.

10. Bennett, H. E. School Efficiency. Pp. 374. New York, Ginn, 1917.
This book discusses the administrative problems of the teacher and principal in a school of average size.

11. Reeder, R. R. How Two Hundred Children Live and Learn. 3d. ed. Pp. 247. Hastings-on-Hudson, N. Y., 1914.
Most sane and wholesome description of how to bring up children in an institution. Excellent for boarding school work.

12. Lewis, W. D. Democracy's High School. Pp. 130. New York, Houghton, 1914.
One of the best brief introductions to the progressive viewpoint in secondary education.

13. James, W. Talks to Teachers on Psychology and to Students on Some of Life's Ideals. Pp. xi, 301. New York, Holt, 1909.
An old book, but one much quoted for its suggestions on mental development and character formation.

14. Davis, J. B. Vocational and Moral Guidance. Pp. 303. New York, Ginn, 1914.
Suggestions for helping young people choose their life occupations through work in English.

15. Weigle, L. A., Winchester, R. S., & Athearn, W. S. Pilgrim Training Course, First Year. Pp. 344. Boston, Pilgrim Press, 1917.
One of our best brief training courses for Sunday School teachers. A similar advanced course is now available.

16. Mumford, E. R. The Dawn of Character. Pp. 210. New York, Longmans, 1910.
An attractively written, non-technical book on social study and training for the parent and teacher.

17. Dewey, J. The School and Society. Pp. xv, 164. 2d. ed. Chicago, University of Chicago Press, 1915.
Though very unpretentious in form, this has been called the most influential book on education written by an American. It lays down principles for the elementary curriculum.

18. ——. Democracy and Education; an Introduction to the Philosophy of Education. Pp. xii, 434. New York, Macmillan, 1916.
The most complete statement of Dr. Dewey's philosophy of education, which has had immense influence on national leaders. Not easy reading, but worth careful study.

19. Bobbitt, F. The Curriculum. Pp. 295. New York, Houghton, 1918.
A broad discussion of the principles of curriculum construction.

20. Blow, S., Hill, P., & Harrison, E. The Kindergarten; Reports of the Committee of Nineteen on the Theory and Practice of the Kindergarten. Pp. xvi, 301. New York, Houghton, 1913.
The discussion of kindergarten principles by a strict Froebelian and a representative of the progressive school.

21. Norsworthy, N., & Whitley, N. T. The Psychology of Childhood. Pp. 375. New York, Macmillan, 1918.
A textbook for normal schools.

22. Strayer, G. D., & Norsworthy, N. How to Teach. Pp. 397. New York, Macmillan, 1917.
This book presents the psychology most needed by the teacher.

23. Inglis, A. Principles of Secondary Education. Pp. 741. New York, Houghton, 1918.
On the whole the best general discussion of the secondary school.

24. Snedden, D. Problems of Secondary Education. Pp. 333. New York, Houghton, 1917.
Some very good and suggestive comments on secondary education.

25. Russell, W. F. Economy in Secondary Education. Pp. viii, 74. Boston, Houghton, 1916.
The comparison of American with European secondary education, with helpful suggestions for the improvement of the former.

26. Parker, S. C. Methods of Teaching in High Schools. Pp. xxv, 529. New York, Ginn, revised edit., 1920.
The main principles of teaching are applied in turn to different subjects of the secondary school.

27. Hall-Quest, A. L. Supervised Study; a discussion of the Study Lesson in High School. Pp. xvii, 433. New York, Macmillan, 1916.
A somewhat fragmentary compilation of suggestions on matters of fundamental importance for every teacher.

28. Thorndike, E. L. Educational Psychology; a Briefer Course. Pp. 442. New York, Macmillan, 1912.
Presents the results of careful psychological studies on instinct, learning, fatigue, and individual differences in their educational applications.

29. Dewey, J. How We Think. Pp. vi, 224. Boston, Heath, 1910.
A very careful analysis of thought processes with application to education.

30. Monroe, W. S., De Voss, J. C., & Kelly, F. J. Educational Tests and Measurements. Pp. 309. New York, Houghton, 1917.
Perhaps the best general introduction to this subject, with brief descriptions.

31. Terman, L. M. The Intelligence of School Children. Pp. 317. New York, Houghton, 1919.
A discussion of results obtained by the Stanford Revision of the Binet intelligence tests.

32. Cubberley, E. P. Public School Administration. Pp. 479. New York, Houghton, 1916.
A broad discussion of principles based on American conditions.

33. ——, and others. The Portland Survey; a textbook on City School Administration based on a Concrete Study. Pp. xiv, 441. Yonkers, N. Y., World Book Co., 1915.
A report on one of the numerous surveys of school systems that have recently been made in the United States.

34. Ayres, L. P., and others. The Cleveland Educational Survey. 25 small volumes. New York, Survey Committee of the Russell Sage Foundation, 1916.
Some of these volumes are of very great interest and can be purchased separately.

35. Ward, E. F. The Social Center. Pp. x, 359. New York, Appleton, 1913.
Suggests many lines along which the school may become a social force in the community.

36. Hoag, E. B., & Terman, L. M. Health Work in the Schools. Pp. xiii, 321. New York, Houghton, 1914.
An excellent summary of what schools should undertake in the way of practical hygiene.

37. Brewer, J. N. The Vocational Guidance Movement. Pp. 333. Macmillan, 1918.
A very practical discussion of the possibilities and limitations of vocational guidance.

38. Monroe, P. A Textbook in the History of Education. Pp. xxiii, 772. New York, Macmillan, 1911.
On the whole the most satisfactory history of education.

39. Graves, F. P. A Student's History of Education. Pp. xxv, 3-453. New York, Macmillan, 1915.
Briefer than Monroe and easier to read. More suitable for beginners.

40. Cubberley, E. P. Public Education in the United States. Pp. 517. New York, Houghton, 1919.
The most satisfactory history of education in the United States.

41. Coe, G. A. A Social Theory of Religious Education. Pp. 361. New York, Scribner's, 1917.
The most consistent attempt yet made to work out a thoroughly social theory of religious education for both home and church.

42. Sharp, F. C. Education for Character. Pp. 453. Indianapolis, Bobbs, Merrill, 1917.
Discusses both indirect and direct moral instruction, mainly the latter.

43. Snedden, David. Vocational Education. Pp. 587. New York, Macmillan, 1920.
A stimulating discussion of the larger problems involved in the organization of vocational education.

44. Stimson, R. W. Vocational Agricultural Education. Pp. 468. New York, Macmillan, 1919.
Treats especially methods of project work on home farms.

45. Kilpatrick, W. H. The Project Method. New York, Teachers College, Columbia University. 30c.
Reprint of an article in the Teacher's College Record giving a very acute appraisal of the project method in education.

46. Bonser, F. G. The Elementary School Curriculum. New York, Macmillan, 1920.
A very practical volume, discussing the aims of education, the best methods of elementary instruction, and a very suggestive curriculum based on the project method.

47. Briggs, T. H. The Junior High School. New York, Houghton Mifflin Co., 1920.
The most complete discussion available of this important subject.

48. Klapper, Paul. College Teaching. Yonkers, N. Y., World Book Company, 1920.
A new type of book, discussing methods of teaching college subjects.

49. Cubberley, E. P. The History of Education. New York, Houghton Mifflin Co., 1920.
The most notable history of education that has been written since Monroe's well-known work appeared.

50. Strong, E. K. Introductory Psychology for Teachers. Baltimore, Warwick & York, 1920.
A rather novel type of laboratory manual for educational psychology.